Ewe personal names are derived from Ewe language; as such, they reflect the phonological, lexical, syntactic, semantic and pragmatic rules of the language. The morphology and syntax of contemporary Ewe personal names are constructed and modified in ways that appear to lack linguistic principles; therefore, the study focused on analysing the linguistic principles that underlie the formation of contemporary Ewe personal names. Over all, two hundred (200) contemporary Ewe personal names were collected using the convenience sampling technique and were analysed using the theory of Lexical Morphology (LM) advanced by Katamba (1986, 1993) and the linguistic model of Generative Grammar (GG) advanced by Chomsky (1957). The study revealed that the structures of contemporary Ewe personal names were morphologically and syntactically determined. In terms of the morphological structure, the study has revealed various morphological processes in the language that include affixation, reduplication and compounding. In addition, the various syntactic structures revealed by the study include declaratives as names, imperatives as names, clefts as names; clauses, and phrases names. The study has implications for further studies in onomastic and serves as a learning platform for those who wish to learn the language from names alone because they are derived and are actually a part of the lexicon of the language.

Keywords: Morphology, Syntax, Lexical Morphology, Morphemic, Ewe, Names

1. Introduction

Ewe is the language spoken by the people of southeastern and east-central parts of Ghana and people of these areas are referred to as Ewes. Personal names among Ewes are very important features of their language and not mere labels on bearers. Ewe names have been categorized into four major naming systems such as dzɔdzomęŋkɔwo (natural names), ŋkonanawo (given names) ŋkɔtsɔtsɔwo (acquired names) and subɔsubɔŋkɔwo (religious names) (Egblewogbe, 1977, cited in Abdul, 2014). Of these categories of names, subɔsubɔŋkɔwo (religious names), particularly Ewe Christian names, have been emerging every now and then among the Ewes and are constructed to give perfect reflections of the language.

According to Klerk (2002), personal naming is mainly a linguistic act, intimately linked with hopes, fears, values, thanksgiving and events in people’s lives. Similarly, Lubenga (2006) also adds that personal names are an interesting opportunity to give account of their semantic and morphological processes involved in constructing them. Constructing names in general depends largely on the semantic significance that the name-giver wants to convey followed by the morphological processes which largely depend on the deployment of a network of affixes that are harmonized by relevant phonological rules.
A study by Ahinful (1997) indicated that Akan personal female names usually have a man's name as the root plus a suffix a, aa or wa which reflect themorphy of Akan female names. The variations in the suffix are determined by the phonological conditions of the root name. This implies that the morphology of personal names is connected to other linguistic categories such as syntax, phonology and others. Furthermore, Zulu personal names are largely dependent on morphological processes such as the noun and verbal conjugations which are the main sources of deriving personal names (Lupenga, 2006).

Like Akan, Zulu, Luganda and Gikuyu personal names which are heavily endowed with their morphological features, the Ewe Christian personal names appear to have been constructed upon no linguistic principles. Better still, it is quite interesting to know how name-givers construct their names. To this end, this study aims at analysing the morphological and syntactic principles that underlie the formation of contemporary Ewe personal names.

2. Literature review
This section reviews relevant literature in the domains of empirical studies of Ewe personal names and the theoretical underpinnings of this current research.

2.1 Theoretical framework
Katamba’s (1986, 1993) theory of Lexical Morphology (LM), a linguistic model developed from generative grammar (GG) advanced by Chomsky (1957) was chosen for this study. LM is the basic method that concerns the morphological analysis in which words are broken down into functionally meaningful lexical units whose grammatical meanings are decipherable. According to Generative Grammarians, the human mind has the ability to generate an indefinite number of words and the focus of LM is to analyse such word forms and design a system of rules which apply to those word forms.

Since speakers of the Ewe language also prove to generate an indefinite number of words including personal names, studying and capturing the rules embedded in them is very important in order to account for all alternatives of the language. This is to say that linguistic productivity is mostly rule governed; therefore, linguistic rules are statements of principles responsible for the observed regularities in the speech of a particular language (Katamba 1993:5).

2.2 Empirical studies on Ewe personal names
Several scholars have studied personal names in various languages in Ghana. To this end, scholars allude that personal names show the connection between socio-cultural and grammatical reflections of the languages under study. According to Agbedor (1991), naming among the Ewe people is based on Home Context Principles (HCP) and Philosophical Principles (PP). HCT refers to the circumstance around the birth of a person. The PP on the other hand refers to the philosophical thoughts, the belief systems and general worldview that reflects in the Ewe personal names.

The study by Agozie (2000) was in connection with the Philosophical Principles espoused by Agbedor (1991). Agozie (2000) analysed the etymology of indigenous religious names (cult names) which Egblewogbe (1977) refers to as subɔsubɔŋkɔwo among Ewes and the attitudes these names invoke in the name bearers and name callers in the Weta traditional area. Furthermore, Agozie focuses on the naming systems associated with three esoteric cults namely the Yeve cult, the Da cult and the Afa cult. On the contrary, this research dilated on the Ewe Christian personal names which are an aspect of subɔsubɔŋkɔwoamong the Ewe people.
An aspect of Abdul’s (2014) study concentrated on the morphologically and conventionally of
gender distinct names. The morphologically marked gender names are the circumstantial birth
names, twin names, the traditional religious names and some birthday names whilst clan names,
order of birth names and traditional names are conventionally marked for gender. Beside the age-
based variations, the study also revealed that there are some gender distinctions in the Ewe
personal names. However, none of these names belongs to the category of Ewe Christian
personal names which this current study aimed at investigating.

The study by Mwangi (2015) focused on the linguistic structure of Gikuyu personal names in
terms of morphological constructions, their modifications and general development. According
to him, names are morphologically analyzable following the same agglutination principle of
Bantu morphology and demonstrated that Gikuyu grammar is largely contained in personal
names. His study has revealed various morphological processes in the language that include
affixation, derivation, compounding and reflexivization. The point of divergence between
Mwangi’s (2015) study and this current study is the language in which the studies are conducted
and the influence morphology has on the syntactic structure of the Ewe language in terms of
naming practices.

3. Methodology
The data for the study were collected from the National Health Insurance Scheme (NHIS)
database in the Keta Municipality. This area was chosen because it is one of the areas, where
Ewe is spoken and the dialect of Ewe (Anlo) spoken there is about 90% similar to the standard
Ewe. NHIS registered thirty-three thousand nine hundred and twelve (33,912) personnel in the
Keta Municipality. Out of this population, only those who bear first names in the Ewe language
were considered. Using the purposive sampling technique, we sampled two hundred (200) Ewe
Christian names for the study because we did not give chance for a name to appear more than
once. This means that no name was selected more than once.

The researchers contacted four resource persons in the Department of Ghanaian Languages and
Linguistics, University of Cape Coast because of their knowledge of the language. These
resource persons used their institutional memory and intuition to provide the most reliable
meanings and possible etymologies of the names in our data. This information assisted the
researchers in classifying the names into different grammatical categories. After this, the
researchers who are native speakers of the language were able to establish the roots of the names
in the data by separating the affixes from the roots. Having found the roots of all the names in
our study, we were able to establish the various structural transformations and processes that go
into the structure of personal names.

4. Results and discussions
This section discusses the morphosyntactic structure of Ewe Christian names from the
perspective of Lexical Morphology by Katamba (1993). LM concerns the morphological analysis
in which words are broken down into functionally meaningful lexical units whose grammatical
meanings are decipherable. The study revealed three main morphological structures of Ewe
personal names such as mono morphemic, di-morphemic and poly morphemic names. The mono
morphemic names have been identified as the Root (RT), the di-morphemic names include
Reduplication (RP) and Affixation (AX) and the poly morphemic names concern sentences-
Declaratives (DS), Imperatives (IS), and Clefts (CS), clauses- Dependent Clauses (DC) and
phrases- Noun Phrases (NP) and Prepositional Phrases (PP).
The morphemic structure of Ewe Christian personal names

<table>
<thead>
<tr>
<th>Morphemic types</th>
<th>Morphemic classification (MC)</th>
<th>Frequencies</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mono morphemic (MM)</td>
<td>Root</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Di morphemic (DM)</td>
<td>Compound Reduplication (CR)</td>
<td>17</td>
<td>8.5</td>
</tr>
<tr>
<td></td>
<td>Affixation (AX)</td>
<td>15</td>
<td>7.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>32</strong></td>
<td><strong>16</strong></td>
</tr>
<tr>
<td>Poly morphemic (PM)</td>
<td>Declaratives (DS)</td>
<td>56</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Imperatives (IS)</td>
<td>26</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Clefts (CS)</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td></td>
<td>Dependent Clauses (DC)</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Noun Phrases (NP)</td>
<td>29</td>
<td>14.5</td>
</tr>
<tr>
<td></td>
<td>Prepositional Phrases (PP)</td>
<td>15</td>
<td>7.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Field data 2016

The Mono Morphemic (MM) structure of Ewe personal names are made up of only free morphemes which could also be called roots of words. In other words, they cannot be broken down into further morphemes. Some examples from the data include: Aseye (Happy), Dzido (Happy), Akpe (Thanks) and Yra (Bless) among others. Aseye and Dzido are adjectives, Akpe is a noun and Yra a verb. This suggests that Ewe people can construct names that are adjectives, nouns and possibly verbs. This category of names represents 6.5% of the names used for the study. This indicates that Ewes rarely use the MM names as compared to other categories.

Since Ewe people hold meaning of names to high esteem, they wish to express their full thoughts in names. However, this category of names does not fully express the thoughts of name-givers. These roots of names need to be situated in context for one to get their full meanings. For instance: BeAseye (Happy) in the Lord; I am Dzidzo (Happy) for what the Lord has done for me; Akpe (Thanks) be to God; and Yra (Bless) the Lord my soul. This implies that MM name is given when name giver intends to hide his/her specific thoughts or reasons for giving the name from other people in society.

The Di-Morphemic (DM) structure of Ewe personal names are made up of two main morphemes which comprise both roots, prefixes and suffixes. The study showed two main categories of DM names- Compound-Reduplication and Affixation (AX). DM names represent 16% of the names used for the study. Here are some examples of Compound-reduplicated DM names: Dzidodo (Perseverance), Mọkpọkpọ (Hope), Vavata (Real One/God), and Bubune (honour to Him).

The morphemic composition of the Compound Reduplication (CR) names refers to the repetition of root morphemes into new words joined to roots of other words. The formation of this category of names can be noun + reduplicant or vice versa and is represented by examples such as Dzidodo (Perseverance), Mọkpọkpọ (Hope).

\[
\begin{align*}
(1) & \quad Dz (N) + dodo (A) \\
(2) & \quad Heart + persevering \\
(3) & \quad f + b \\
Mọ (N) + kpọkpọ (A) & \quad Road + looking \\
\end{align*}
\]
The syntactic structure or rule of CR in the Ewe personal names is Noun + Reduplicant. Usually, reduplicants of the Noun + Reduplicant structure, for instance dodo and kpɔkpɔ are derived from verbs for example do(to persevere) and kpɔ(to see) and function as adjectives (A).

The next category of CR is the combination reduplicants and roots such as Vavato (Real One/God), and Bubune (honour to Him).

1. Vava(A) + to + Babu(N) + n (P) + e(3SP)
2. Real + One/God + Honour + to + him
3. Free + Free + Free + bound + bound

Unlike Noun + Reduplicant structure whose reduplicants are derived from verbs to adjectives (A), this category of CR is derived from both adjectives (A) and verbs (V). Vavais an adjective derived from the adjective va and bubu from the verb bu. With the case of Vava, there is no change of word class; however, there is a change of word class in the case of bu. The syntactic rule derived from the formation of this category of names is Reduplicant + Noun. It is possible that Ewe personal names can have reduplicants preceding the noun. Therefore, the syntactic rule for Compound Replication is CR = R + N or CR = N + R. This confirms Egblewogbe (1988) and Agbedo’s (2000) study that Ewe names have grammatical structures. The CR name formation represents the 8.5% of the data used for the study.

The second category of DM is termed Affixation (AX) which comprises three sets of morphemes. The morphemic components of these names include roots that take the positions of prefixes and suffixes and infixes placed between them. Some examples are as follows: Mawumaba (Uncheatable God), Mawumable (Undeceivable God), Mawumate (Undefeatable God), and Mawumatɔ (Unchangeable God).

Mawu + ma + ba1
* + * + ble2
*+* + te3
* + * + trɔ4
God + Neg. + (1) cheat (2) deceive (3) defeat (4) change
f + b + f

The illustrations above showed the Di- Morphemic formations of names among Ewe people. Mawu is the root morpheme placed at the initial position of the name whereas -ba, -ble, -te, and trɔ are also roots placed at the final position of the word. ma is the negative marker placed between the roots at both ends and this is something that was found in Mwangi (2001). A syntactic rule derived from the formation of this category of names is Noun + Negative marker + Verb. The affixation process adopted by name-givers is one style of formation that has compressed the use of plenty of words into few words. This shows how the Ewe people can manipulate their language to get what they want. The study also shows that only a few of the Ewe people are conversant with this linguistic behaviour and apply it; hence, the 7.5% of such names in the data used for the study. As Ahinfual (1997) indicated that Akan personal female names usually have a male’s name as the root plus a suffix a, aa or wa contemporary Ewe names do not have affixes as marker of gender.

The last classification of Ewe personal names is termed Poly Morphemic (PM) names and records 77.5% of the data used for the study. The PM names are made of sentences, clauses and phrases. The sentential Ewe personal names have been identified as declaratives, imperatives, and clefts. Some examples of the declaratives include: Makaftui, Delanyo, Sefaakor, and Selasi.
The morphemic structure of declaratives of Ewe personal names comprised bound (b) and free (f) morphemes. In the name Makafui, the bound morphemes occur in different forms. m-represents the 1st person singular subjective case pronoun, -a stands for future marker and –i is the 3rd person singular objective case pronoun which is usually –e but changes in the environment of close back vowel /u/ preceding it. m-and –a cannot stand on their own; therefore they are joined as one. –i; therefore cannot stand on its own, so it is attached to root the morpheme kafu. The syntactic components of Makafui are DS = Sub. + aux (+fut.) V+ obj; where sub. represents subject, aux. stands for auxiliary, +fut. refers to future maker, v stands for verb and obj. refers to object.

In the name Delanyo, there is only one bound morpheme –la whereas de and nyo are free morphemes. –la is attached to de to form Dela, hence, making the word/name a performer entity and marks the conjugated form of the 3rd person singular verb to be. A singular syntactic rule could be formed as: DS = Sub. +er (+s 3rd person sing.)+Adj. Like the structure of Delanyo, Selasi also has all the structures except the last morpheme –si which is a verb; therefore the syntactic structure Selasi is DS = Sub. +er (+s 3rd person sing.)+V.

Sefaaakɔ also displays a distinct morphemic structure that is worth describing. It has three free morphemes such as Se- -fa- and – κɔ and a bound morpheme –a- which marks 3rd person singular verb in the present form and is infixed between –fa- and –kor. A singular syntactic rule for this name could be expressed as DS = Sub. + V (+prst + 3rd person sing.) + Obj. This category of names is indeed imperatives because the ideas of name-givers are expressed in the subject-verb order and the names seek to pass on information. Since DS (28%) is the most preferred of all the linguistic classifications identified in the data, we concluded that declaratives are easy to construct and enable name-givers to express their full thoughts or ideas the way they want.

Another set of sentential PM names identified in the data was the imperatives. The imperatives are sentences used in giving command, directives, order, warning and records 13% of the data used in this study and one of the preferred linguistic classes in terms of constructing names. Examples from the data are Kafui (Praise Him), Klenam (Shine for me), Yɔm (Call me), and Daakpe (Be thankful).
Makafui, which ends in –i, Kafui which also ends in –i undergoes the same phonological conditions. –ii is a 3rd person singular pronoun which has undergone a transformation from –e because the preceding vowel is close back vowel and this confirms that assertion of Mugane (1999) that there exists a linguistic harmony between morphemes that constitute names. The syntactic structure of the Imperatives of the PM names is IS = V + Obj. where V stands for Verb and Obj. refers to object. The same syntactic structure is applicable to Yom but they differ in terms person. Whereas bound morpheme in Kafui is a third person singular object, the bound morpheme in Yom is first person singular object.

In addition, Klenam is composed of a free morpheme and two bound morphemes and Daakpe is made up of two free morphemes. With Klenam, Kle- is the free morpheme; -na- the infix is a bound morpheme and –m is another suffix. Similarly, Daakpe is composed of two roots Da and akpe. The syntactic structure for Klenam is IS = V + Prep. + Obj. and Daakpe is IS = V + Noun. In all these cases, the subjects of the imperatives are covert which means that they are implied and can be retrieved. It was concluded that name givers used these names a form of demanding something from God for instance Klenam, Kafui, Yom but Daakpe is used is command for someone to thank God.

The last set of the sentential names under PM is clefts which could be defined as a sentence in which an element is emphasized by being put in a separate clause, with the use of an empty introductory word such as it or that Walusimbi (1996) and Hyman & Katamba (2010). This category of names is one of the least linguistic classes 6.5% used by name-givers. Examples from the data are Worlaena (It was creator who had given/done it), Gae (It is great that he is) Woelinam (It is you that is there for me) and Mawuena (It was God who had given/done it).

\[
\begin{align*}
    Wo & \quad la & \quad e & \quad na, & \quad Ga & \quad e & \quad Wo & \quad e & \quad li & \quad na & \quad m \quad Mawu \\
    Creator & \quad is & \quad he & \quad who & \quad allow & \quad Great & \quad he & \quad is & \quad You & \quad are & \quad he & \quad who & \quad is & \quad there & \quad for & \quad me & \quad God \\
    was & \quad he & \quad who & \quad gave \\
    f & \quad b & \quad b & \quad f & \quad f & \quad b & \quad b & \quad f & \quad f & \quad bound \\
    & \quad free & \quad bound & \quad free \\
    It & \quad was & \quad creator & \quad who & \quad allowed. & \quad It & \quad is & \quad great & \quad that & \quad he & \quad is. & \quad It & \quad is & \quad you & \quad that & \quad is & \quad there & \quad for & \quad me. \\
    & \quad It & \quad was & \quad God & \quad who & \quad gave.
\end{align*}
\]

This category of sentential names of PM is quite complicated. Name-givers used the linguistic behaviour to front an object/ person that is of great importance to them. The morphemic structure of the names Worlaena and Mawuena are the same, in that they both have two free morphemes Wo and na in the case of Worlaena and Mawu and na in the case of Mawuena. Again, each of them is placed at the initial and final positions. The syntactic structure of this category is CS = Sub. + bound + V. It was concluded that the –e is the linguistic element that enables name – givers to front the object or person they want to emphasize.

Lastly, Gae and Woelinam are also distinct in their own respect. Gae is composed of a free (Ga) and a bound (-e) and Woelinam is composed of three free morphemes such as Woli and na and two bound morphemes –e, and –m. The syntactic structures of Gae and Woelinam are CS= Sub. + bound and CS = Sub. + bound + V + Free + bound respectively. The sentential personal names enable name-givers express their ideas completely unlike the mono morphemic names. These sentences in plain language could have been longer than they were presented; however, the method enables name-givers to compress many ideas with fewer words because
some of the words are clipped to allow linguistic harmony. This explains how Ewe people could manipulate their language to express and emphasize the intended effect they want to create.

Clauses are also used in constructing Ewe personal names, most especially the dependent clauses DC such as: Mawuta, Wonyata, Dzifota and Wogbeta.

\[
\begin{align*}
Mawu \ ta, & \quad Wo \ nya \ ta, & \quad Dzifo \ ta & \quad Wo \\
\text{God because} & \quad \text{your word because} & \quad \text{heaven because your} \\
\text{voice because} & \quad \text{free free free} \\
\text{free because} & \quad \text{Because of God because of your word because of heaven because of your voice}
\end{align*}
\]

Name-givers who used clauses also followed morphemic patterns. The study revealed that the dependent clauses were composed of free morphemes. *Mawuta* and *Dzifota* appear to have the same morphemic structure because both have roots that are suffixed by –ta. The syntactic structure for this group of names is DC = Noun + Clause marker. Again, *Wonyata* and *Wogbeta* were composed of prefixes and suffixes and infixed by –gbe-. Their syntactic structure could be derived as DC = Determiner + Noun + Clause marker. The dependent clauses recorded 8% of the 200 names used for the study. We concluded that constructing DC is quite difficult and does not fully express the full intentions of the name-giver; hence many people do not prefer naming their children with them.

Finally, it was also identified that contemporary Ewe personal names were constructed using phrases. Two categories of phrases such as noun and prepositional phrases were identified. Some examples of the noun phrases include *Nusetɔ, Mawufemo, Sitsofe, and Wonya.*

\[
\begin{align*}
\text{Nuse} + & \quad \text{ta}, & \quad \text{Mawu} + & \quad \text{fe} + \text{mo}, & \quad \text{Sitso} + \\
\text{fe}, & \quad \text{Wo} + \text{nya} & \quad \text{God} + & \quad \text{poss} + \text{path} & \quad \text{refuge} + \quad \text{place} \\
\text{your word} & \quad \text{Free} + \quad \text{free} & \quad \text{bound} + \quad \text{free} & \quad \text{free} + \\
\text{free} + \quad \text{free} & \quad \text{Powerful one} & \quad \text{God’s way} & \quad \text{place of refuge}
\end{align*}
\]

Contemporary Ewe personal names in the form of NPs have morphemic structures such as compounds of free morphemes as in the names of *Nusetɔ, Sitsofe and Wonya* and a compound of free morphemes in fixed by a bound morpheme as in the case of *Mawu-fe-mo*. Generally, the NPs used as names are simple NPs but one distinct example from the data is the use of possessive marker in the name. Syntactically, the possessive marker is placed between two nouns; therefore, the rule for the structure is NP = Noun + possessive marker + Noun and the rest are nouns describing nouns and determiners describing nouns. The NP represents 14.5% of the entire data analysed. Unlike DS, IS and CS sentences which were stylistically constructed, the NP was constructed without any creativity. This suggests that those who select or construct these names are not competent linguistically.
The last group of the linguistic structure in which contemporary Ewe personal names are constructed is the prepositional phrase. Some examples are as follows: Mawusime, Asiwome, Akorwome and Esime.

\[ \text{Mawusi me, Asiwome, Akorwo me, Esime.} \]

Ewe personal names constructed in the form of PP were stylistically determined and determinant of compressing long ideas. Certain parts of the names were covert but their meanings are retrievable. Mawusime for instance is supposed to have possessive marker –fe followed by –a placed between Mawu and –mite when one is speaking in plain language. However, for the sake of style, it has been clipped of; hence the bound morpheme being taken off. However, the names Asiwome, Akorwome and Esime have been morphemically constructed on free morphemes. Syntactically, Mawusime is structured as PP = Noun + Noun + Preposition; Asiwome, Akorwome and are syntactically structured as PP = N + Det + Preposition and Esime structured as PP = Pronoun + Noun + Preposition. For the sake of enhancing meaning Makanda (2006) and McCarthy (2010), name-givers used prepositional phrase to compress ideas and thoughts but their intentions were clearly expressed. This kind of category represents 7.5% of the names selected for the study. This suggests constructing PP names needs the name-givers’ creativity and linguistic competence.

5. Conclusion
This final section provides a summary of the research findings, implications and recommendations for further research. The main objective of this research was to explore the morphological and syntactic structures of contemporary Ewe personal names. In this respect, the study adopted Katamba’s (1986, 1993) theory of Lexical Morphology (LM), a linguistic model developed from generative grammar (GG). Two hundred (200) contemporary Ewe personal names were collected from the NHIS database in the Keta Municipality as of 2015. The key findings are briefly presented below.

Contemporary Ewe names are classified into Mono Morphemic Names, Di Morphemic Names and Poly Morphemic Names. The mono morphemic names have been identified as the Root (RT) Names, the Di-Morphemic names include Reduplication (RP) and Affixation (AX) and the poly morphemic names concern sentences- Declaratives (DS), Imperatives (IS), and Clefts (CS), clauses- Dependent Clauses (DC) and phrases- Noun Phrases (NP) and Prepositional Phrases (PP).

Based on the findings discussed above, the present study has three implications which relate to theory, practice, and future research. First, in terms of theory, the theory of Lexical Morphology was found very useful as it enabled the identification of various morphological and syntactic structures of the contemporary Ewe names moves in the DA genre. This study contributes to the scholarship on onomastics, morphology and syntax. Contemporary Ewe Christian names are strongly structure in linguistic, therefore further studies could be conducted in Ewe names that have attributes of money, life, time money among others.
6. References